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STUDIES IN
NORTHERN HIMALAYAN DIALECTS.

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PREFATORY NOTE.

The Notes constitute an attempt to throw some light on the Northern Himalayan dialects, their connection with each other and their relation to other languages. They are framed throughout on the same model, a fact which will show more readily the agreement and difference of the dialects concerned. First comes Gujar, and following it are eight dialects which are arranged roughly speaking in the order of their resemblance to Panjabi and unlikeness to Kashmiri. Consequently we begin with Pabari dialects from Hazara and the Marre Hills and end with Kishtawari which is very like Kashmiri. It need hardly be pointed out that in calling them 'dialects' I do not at all intend to prejudice the claim of some of them to be called 'languages.' Some of them are so widely different from the nearest recognised language as to be quite unintelligible to speakers of it. The following table gives the number of persons who in the Census of 1901 returned themselves as speaking the different dialects. Unfortunately most of the inhabitants of Punch returned themselves as speaking Panjabi, and Punch is not represented. Similarly Dhundi or Kairali is not specially mentioned and only two speakers of Tinduli are returned. In reality Panjabi is spoken by probably scores of thousands of persons and the other two dialects by considerable numbers. The number returned for Ratanbani is obviously below the mark.

(Gujar, Panjab and N.W.F. Province 70, Jammu and Kashmir 12, 249.)

Srinari 14,743; Kishtawari 12,073; Pughli 6,351; Pabari 4,540; Ratanbani 359.

As regards the system of Romanising hardly anything need be said. The system is that of the Asiatic Society of Bengal. It should be noted that the sound of *ch* in *chil* is represented by 'c.' The aspirated 'e' being 'cā.' 'en' is pronounced as in French, and *ū* and *ū* as in German. In *ah* and *zh*, the *s* and *z* are sounded separately from the *h*, whereas in *ah* and *zh* they are sounded as in 'shout' and the 'z' in *azuro* or the French 'J.' The spelling is phonetic as far as possible; the Hindi *q* and special Arabic letters such as *t* and *q* and others are unnecessary and are not used. Half vowels are represented by vowels written above the line. The fondness of Kashmiri and languages connected with it for epenthesis makes the Romanising of vowels very difficult; in both this

case and in that of half vowels, I have endeavoured to reduce rather than to increase the peculiar signs, and to Romanise in such a way as will most readily represent the sounds.

The dialects or languages under review are fair samples of the speech of the Himalayas from Western Hazāra to the East of Jamnā State.

Students of Nepālī (the chief language of Nepāl) will be interested to note a number of points of resemblance between it and Hindustānī, Pūguli, Kishlawāri and even Sirājī. That there should be so much connection between it and languages of the Panjabī type is perhaps less remarkable.

I am deeply indebted to Mr. H. A. Rose, I.C.S., Superintendent of Census Operations, Panjab, for the great interest he has taken in these 'Studies' and for his kindness in having them printed.

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GUJARĪ.

Gujarī presents an interesting linguistic phenomenon. It is very closely allied to the Shwārī dialect of Kāshmirānī spoken in Mōwār in Kāshmirānī. I found Gujarīs in Hazāra and Gujarīs in the wilds of central Kāshmir speaking the same dialect, and yet Gujarīs living in the plains of the Panjab, as for example in Gujarāt district and Gujarāla district (to both of which they have given the name), speak Panjabī. By Panjabīs the word 'Gujar' is pronounced 'Gujar'.

Gujarī as spoken by Gujarīs in the Marwā hills and the Gālis near them.

Noun.	Masc. Sing.	Pl.
N.	bāpp, father	bāpp
G.	" kō, (f. kī, pl. kō, kī)	bāpp kō, &c.
D.A.	" dā	" &c.
Loc.	" mē or bicc, in; tūrī up to,	"
Abl.	" tō	"
Ag.	" nō	"

Nouns in	-ō, i	Sing.	Plur.
N.	ghōr-ō, horse	-ō	-ē
Obl.	-ā	"	-ē
N.	ādmi, man	"	ādmi
Obl.	"	"	ādmi.

Like bāpp are ajjēr, flock; pēr, stone.

Like ghōr are dhādhō, hill, tāj, father's elder brother, jūtiyō, father's younger brother, phuphō, father's sister's husband, mānā, mother's brother, mājēr, mother's sister's husband.

feminine.

Sing.	Pl.
N. bakrī, goat	bakrī
Obl. "	-ē.

Note that dhā daughter has dhī in the Nom. Pl. otherwise fems. in -ī are declined like bakrī, e.g. gūjī, stone, bāuhī, bride.

In a consonant.

Sing.	Pl.
N. urāt, woman	urāt -ō
Obl. "	" -ē.

: Sing.

obl. *kis*; *jō*, who, obl. *gis*; *kōi*, anyone, obl. *kisā*; *kōhrō*, which, declined regularly.

much or many? *itnō*, so much or many, *jilnō*, how regular.

in *ō*, *caygō*, good, *māṇḍi*, bad are declined like *ghōṇō*, *caygi*, *mandi*, like *batrī*, etc., *ekō*, alone, *khaṭ*, standing, *prō*, broad, *sayō*, fresh.

ending in a consonant are not declined, e.g., *lakk*,
ill.

o special forms for compar. and superl. *caggō*, good; or than this, is *te caggō*; superl. best, = better than all *gō*. The comp. is sometimes rendered with *muō*, *muō*; good, i.e., more good.

ning by seven is usual, *trē bī*, sixty; *paṇḍ*, upper
anjā ghaṭ trē bī, 66.

hũ or hòd; ai or hai; ai (hai); hĩ; ũ (hũ); ai (hũ) or hũ,
tho (f. thi) tho tho tha (f. thi) tha tha.
: of mārṇā, beat.

eat, I am beating, &c. măr - ă - ō - ă - ă - ă
eat. măr-ăgo - ăgo - ăgo - ăgo - ăgo

beat. mār -lō (f. ī) -lō -lō -lā, (f. ī) -lā -lā

Pres. I am beating, mār-ū hōū or hō; -ō hōō; -a
-ō hōō;

Impt. . . I was " " thō (f. thī); -ō thō; -ō
thā; -ō thā;

Past. I beat, &c., agentive form of pronoun, w agrees with the object. fem. *māri ai*, pl. *u*, and

Participles. pres. mārto, past mārē, having beaten:
Passive. pa. p. mārē (which is unchanged throughout)

of jinnā, go, &c.; māra jāḍḍi, I shall be b
&c., were beaten.

Jaṇṇaḍ. gū:

Aorist. jāū, &c., fut. jāūgō, imp. jā.

Past. gō-ō -ō -ō -ū -ū

Parts. jāto, gēōp, jākō.

With the exception of the tenses from the formed like *mānō*. In intransitive verbs the 1st

pa; gōō from gōō, (urūō from (urūō, walk, hārōō f

The following common verbs have irregular past tense forms:

The Prodigal Son.

Ēkaṃ ādāni kā dō pūti thā, tē nikkā nō apu

One man of two sons were and little by low

ai bāji tōrā mūl kō mōrō kisso ōh manā

O father thy property of my part that to me

[illegible]

may think blue band ditto, is there
newer than in dividing was given and for

property them in dividing was given, and few

pūt nō sah kattho kar ditto, tã dūr mi

son by all together making was given and far cou

[illegible]

and that place by him own property licentiousness.

chajēō; jis belō sūrō khare kar churā

wag-left: what time all spent making was-le

dāhda kabt uni gāā iḡ āh tana lā

maŋgo kənt pəi goo, tɛ ɔi tɛŋg hɔi
 芒果 乾 派 糕, 糖 油 糖 餡

severe famine famine went and he straitened to

milh	kā	kisō	rihōnhā ā	kō	rahgān
------	----	------	-----------	----	--------

country of some dweller near remaining went

zanam cārup dē enāyō, jēhī shilī zanam

animals, to feed giving was sent what bucks and

cabō tū lī iulā nāl hū apā, dīdīdh bharā, tō kōi
wishing was that these with I own stomach may fill and anyone
and nā dō thō, jis bējō bāh bicc āyō apā dīl mā
to him not giving was, what time sense in came own heart to
khōp. jaggō mārē bāpp kē kitān mazūr hō jēlā
to say began my father of how many labourers are who
rajke rēi khāē, tē hī pēō is jā bhukkhō mārū hē.
being satisfied bread eat and I fallen this place hungry dying am

Hā ūhke apā bāpp kējē calīgō tē usā kahīgō
I having arisen own father near will go and to him will say

Bāji mō iharāh kiō, Khudā kō tē tērō, tērō pūt Lāhō
Father by-me sin was dono God of and thino, thy son to say
jōgō nā rēhō, manā apā mazūrē jēhā bāp, tē calē
worthy not I-remained, me own labourers like make and he went
tē apā Lāpp kōl āyō, iccar ōh dūr thō ūkī bāp nō
and his father near came, that-time he far was his father by

usā hērō, tē usā rēm āyō, tē dārkē galh nāl
to him was seen and to him pity came and running neck with attacking
is liyō, tē piyār dītō. Pūt nō bāpp nā kēhō Bāji
was taken and love was given. Son by father to was said Father

mō ghāhī kiō Khudā kō tē tērō, tērō pūt kēlōp jōgō
by me sin was dono God of and thino, thy son to say worthy
nāl rēhō. Bāpp nō nōkarē nā kēhō bālō cāggē tē
not I remained. Father by servants to was said quickly good from
cāggē laprō lō āō tē ūkī galh lōkō
good garment taking come and his neck (on) cause-to-be-attached

tē ūkī angli nāl angāthi lōkō tē ūkī pūr nāl
and his finger with ring cause-to-be-attached and his foot with
chittur lōkō tō pājō hō bacchō lōkō
shoes cause-to-be-attached and kept calf having brought

kēhō tē khē tē khushi karē ki mērō yō pūt mār
kill and we may eat and happiness make, for my this son dead
gōō thō hū jī gōō, gum gōō thō hū thā gōō, tē
gone was now living went, lost gone was now being-found went and
wō khushi karūn laggā. Ūkō bārō pūt zimī bicc thō,
they happiness to make began. His big son land in was

jis bējō ghar kō nēō āyō bājā kō tē inccar kō, tē
what time house of nearness came instrument of and dancing of vice
sappō, hī ōkup nōkar nā bulālō puccēhō yō lō
was heard, then one servant having called was asked the what
gal lōkō, tē usā usā kēhō tērō bhāi āgē, tō tērō
masters are and by him to him was said thy brother came and thy
bāpp nō bacchō pulēō hō kōh chupēō ki usā cāggō bhālō
father by calf kept killing was-left for to-him will sound
thā gōō tē ōh khālō hōō tē and ar nāl jōō thō, tē
being-found went and he angry became and in not going was, and
nōkō bāpp bīfō gōō tē ūkī bārō tarā kiā. Donē
his father out went and his great entreaties were-made by him

apā bāpp nā ziwāb dē churēō ilā sūnā lō tērō
own father to answer giving was-left, so much time l, mu thy
khizant ki tē kadō tērō gal nāl mōrī, tē tō kadō
service was-done and ever thy ward not turned was and l, also ever

mana bakrō nāl dītō yā apā dōstā yāc nāl
to me goat not was given that own friends companions with
khushi karō, jis bējō tērō yō pūt āyō jisne tērō sārō
happiness may-make what time thy this son came by-when thy all
nāl kanjirē bicc udāyō tē lōkō wātō pulēō lō bārō
property barlots in was-cause-to-fly by-thee his sake kept calf

kōh dītō. Tō usā usā kēhō Pūt tē bārō lōkō
killing was-given, and by him to him was said son thou always the
nāl rakē, jītō mērō nāl hai tērō hai. Khushi lō
with remains, how much my property is thino is. Happiness lō
tē khushi hōō cāggē gal thī. Tērō yō bhāi mār gōō thō hū
and happy-to be good matter was. Thy this brother dead gone was now
jī gōō, gum gōō thō hū thā gōō
living went, lost gone was now being-found went.

STORY I.

Hā ājjur kō nāl thō ūkī bārō āō uppar cāggō. Khālō thō, lōkō
I flock near was little tree on climbed standing was, goat
dārkēō hō dārkō lātthō, rīcch tārē bār lē cālō
cried-out, I having run descended, bear down jungle taking gone
thō. Pū paccēō kapāh bicc gāggī māī, usā nā chupēō,
had, I arrived back in stone was struck, by him not was left,

bhī dūji gatti mārī galā bicc, fir chōrkā.
 again second stone was struck neck in, then having lost
 nasgō jit was thrown goat that place I having gone
 kharō hūō tō mōō dar dūmkā bhī rēch ā gō.
 standing became and my direction having-run again bear came.
 Alō nikrī jēhi kulārī mārī nakē, patō nīh laggo
 By-mo small like axo was-struck to him, information not attached
 jē kubārī nakē laggi hai yā nīh laggi. Fir bakrō
 that axo to him attached is or not attached. Then post
 cākō nasgō fir kharō, usma. Kōh rēhō
 having-lifted running I went then killed it. Killing remained I
 tē bhī āgō mōē dar. Mōō dūjō sānji pace
 and again came my direction. My second companion arriving,
 āyō, fir hamō dōī nō gatti mārī tō ōh nasgō
 came then by us two by stone was struck and he running-went.

STORY II.

Hū nikrō thō sīh hilgō bakrī kharū na. Satt bakrī
 I small was, leopard being-used went goat eat to. Seven goats
 usē khā chup. ōkū zimkār kī lūha kī baṇī hūi kharokki
 by him eating left-were. One farther of iron of made trap
 thī. Yā mangō āṇī sīh kē pakṣap lē waste
 was. That having asked was brought leopard of seizing for sale.
 Yā rāh mē chāl dīlī, im, bakrō banū dīlō.
 That way in placing was given on this side goat tying was-given.
 Sīh āyō, Jang nakī hīc plus gēh, jaggō dāṇkū.
 Leopard came leg his in entangled went, began to-cry-out.
 Ose bāṇo hūm rāh gēō girī na. Kōhō sīh
 That very time wo by night went village to was said leopard
 pakrō gēō ai. Ghagā jāṇā āyā. Ekān jambardār nō bandak
 catching gone has. Many men came. One jambardār by gun
 mārī, sīh mūr gēō. Hō nāṇī māy kō thō tharō. Aṭh
 was-fired, leopard dying went. Two 22 wounds of was heavy. Eight
 jānā cākō lēgāṭhū. Kharī āṇī jagirdār nō cā lei,
 men lifting took away. Skin and landowner by lifting was-taken
 tō ham na trī rūpayā balakāh dīlī.
 and us to 30 rupees reward was given.

Gujarati.

1. ōh, one.
2. dō, two.
3. lē, three.
4. cūr, four.
5. pānj, five.
6. chō, six.
7. aṭh, seven.
8. aṭh, eight.
9. nō, nine.
10. das, ten.
11. bi, twenty.
12. dasdēcāṇī, fifty.
13. panj bi, san, hundred.
14. baṭh, hand.
15. pāṇ, foot.
16. nak, nose.
17. akh, eye.
18. mōh, mouth.
19. dāṇḍ, tooth.
20. kany, ear.
21. bāl, hair.
22. sir, head.
23. jīb, tongue.
24. dīdāḍh, belly.
25. lakk (lower back), mār, banū (upper back).
26. jhō, iron.
27. sōnō, gold.
28. rūppō, cāṇḍī, silver.
29. bāpp, father.
30. mē, mother.
31. bhāī, brother.
32. bēh, sister.
33. jāṇō, man.
34. trīnṭ, woman.
35. trīnṭ, wife.
36. baccō (jūhṛō boy, bōḷhī, girl), child.
37. pūt, son.
38. dhī, daughter.
39. ghulām, slave.
40. zimdār, cultivator.
41. ājī, shepherd.
42. Rabb, Khudā, Allah, God.
43. Shalān, Azarī, Devil.
44. dīh, sun.
45. cunū, moon.
46. tāvō, star.
47. āgō, fire.
48. pāṇī, water.
49. ghār, house.
50. ghōrō, horse.
51. gē, cow.
52. kutṭō, dog.
53. billō, cat.
54. kukkṛ, cock.
55. buḷk, duck.
56. khōḷō, ass.
57. āṭh, camel.
58. pakṣap, pakṣarū, bird.
59. jāṇō, go.
60. jhāṇō, eat.
61. baṣṇō, sit.
62. āṇḍō, come.
63. māṛḍ, beat.
64. kharōḍ, stand.
65. mārḍ, die.
66. dēṇḍ, give.
67. mungḍ, run.
68. nīḥ, up.
69. nōṇī, kōḷ, near.
70. lūḥ, laṇḍ, down.

71. dān, far.
 72. a -ā, before.
 73. -ā, behind.
 74. -ā, who.
 75. -ā, what.
 76. kī, why.
 77. -ā, and.
 78. but.
 79. jā, if.
 80. -ā, yes.
 81. nā, no.
 82. hā, alas.
 83. ghōr -ā, a horse.
 84. -ā, a mare.
 85. -ā, horses.
86. ghōr -ī, mares.
 87. dān, a bull.
 88. gā, a cow.
 89. dān, bulls.
 90. gā, cows.
 91. kutt -ā, a dog.
 92. -ā, a bitch.
 93. -ā, dogs.
 94. -ī, bitches.
 95. bakr -ā, a he goat.
 96. -ī, a female goat.
 97. -ā, goats.
 98. har -ā, a male deer.
 99. -ā, a female deer.
 100. -ā, deer.

1. tōn nā kō ai? what is your name?
 2. in ghōrā kī kitnī tamur ai? how old is this horse?
 3. is jā tō Kashmīr tūpū kitnā dūr ai? how far is it from here to Kash-
 mir?
 4. tērā bāpp kū ghar kitnā pūt hā. bow many sons are there in your
 father's house?
 5. aj hā baṛō dūrē tūrē, I have walked a long way today.
 6. mērā patriyā kō pūt uski bēhn cāḷ biāyō huō hai. the son of my uncle
 is married to his sister.
 7. cūṭā ghōrā kī kātūl ghar mē (bōce) hai, in the house is the saddle
 of the white horse.
 8. uski knṛd pur kātūl gballō, put the saddle upon his back
 9. mē uskū pūt na baṛē kōṛf nāḷ mārē hō, I have beaten his
 many stripes.
 10. oh dhātā kī cūṭi ppur gā bakrī cārā, he is grazing cattle on the top
 of the hill.
 11. oh ghōrā ppur rukh hōḷi taiṭhō hō, he is sitting on a horse under
 that tree.
 12. uskō bhāi uski bēhn tō baṛō ai, his brother is taller than his sister.
 13. isko mul aḷhāi ropayā hai, the price of that is two rupees and a
 half.
 14. mēro hāpp us mītrā ghar bīce rahō, my father lives in that small
 house.
 15. yō ropayō usna dō chōṛō, give this rupee to him.
 16. yō ropayā us kōḷō cā lē, take those rupees from him.
 17. usna muc mārō tē sālī nāḷ bannhō, beat him well and bind him with
 ropes.
 18. is khāl biccō pānī kaṭhōṭā dīnā water from the well.
 19. mēro aggē cāḷ, walk before me.
 20. tērō picchē kisko lōṛō aē, whose boy comes behind you?
 21. yō tō kistō mōl kō hīyō hai, from whom did you buy that?
 22. gurā kā kīō dōṣāḷāḷā kōḷō, from a shopkeeper of the village.

WEST HIMALAYAN BÖHRI AND SİNİ BODU

Most Indo-Aryan languages have a word for "many" or "much" or "very", and another for "big" or "great", corresponding to Hindi *bahut* and *barā* respectively, and each word has generally the same varieties of meaning. Thus the word for "many" also means "much" and "very". In Hindi *barā* sometimes stands for *bahut*; Punjabi *barā* and *baṛā*; the same as *bahut*, and *vaḥīdā* is used for "big" or "great".

So as I know attention has never been drawn to a word for *bahut* found in a continuous area which included the Simla states of Kyūthul, Jubbal, and Basjhar (part) as well as the British districts of Simla, Kot Gur, and Kothli. The form under discussion is found in four out of the five Aryan dialects which are spoken in Basjhar and collectively known as Koei, viz. the dialects of Bāghī, Rohri, Sutkuli, and Doga-Kuār. I have not actually heard it in the remaining Koei dialect, that of Rāmpur, or across the Satluj in Siriji, Suketi, or any of the other dialects further down the river, but, as there is much coming and going, the word must be heard outside its proper home. The following varieties of the word should be noted. Koei dialects in Basjhar:—

Bāghī	<i>bōri, bōhri</i>	Sutkuli	<i>bōri</i>
Rohri	<i>bōhri</i>	Doga Kuār	<i>bōri</i>
Jubbal, <i>bōʔri</i> (with glottal stop)			
Kot Gur	<i>bauhri</i>		
Simla, Kyūthul	<i>bhauri</i>		

The final *i* represents a high front vowel often written *-i*.

About these words it has to be noted that—

- (i) In all of them the *r* is dental, not cerebral.
- (ii) All are indeclinable: the ending *-i* occurs with both genders are numbers.

Nearly all the words meaning "much" or "many" have indeclinable forms (this follows from their etymology);

but those meaning "big" are generally declined. Thus words of the type *baṛ* (i.e. *bahu*, *baṛ*, *baṛ*) and *bahut* (*bau*, *bhau*, *bahut*) are not declined. Note, however, that Pj. *baṛiā* "much" is always declined. The words for "big" or "great", such as *barā*, *vaḥīdā*, *bōro*, *bōrau*, *bāro*, *b. hā*, *baurau*, *b. hā*, etc., have cerebral *r* or *ṛ* and are declined.

What is the derivation of *bōhri*. One thinks naturally of *bahutara*. That would explain **bōhriā*, but does not account for the ending *-i*, which, as we have seen, is not a form. Professor Jules Bloch suggests to me that perhaps *bōhri* really is a fem. and agrees with an unexpressed *ahriā*, and Professor R. L. Turner that *-i* is possibly emphatic like the similar ending in Nepali. There are difficulties. The meaning "many" seems incompatible with the idea of an unexpressed word; the emphasis seems to postulate a non-emphatic form, but I do not know of one. Probably all three types, *bōhri*, *bahu*, and *bahut* come from forms of the same root, and the words for "big" from forms of another root unconnected with the first.

We proceed now to another type. The Sini word for *bahut* is *bodū*, very interesting and difficult to explain. Like *bōhri* and *bahut* it has a dental for its second consonant, but unlike them it is declined. The word for "big" is *bōrū*, pronounced with cerebral *r*. The suggestion has been made that *bodū* and *bōrū* are merely different spellings or pronunciations of the same word. They differ, however, in both sound and sense. *Bodū* has a dental *d*, *bōrū* a cerebral *r*, and the first vowel is very different. The *o* of *bōrū* changes to *ā* in the fem. *bār*, and plur. *bārē*, going back probably to an original *ā*, while the *o* of *bodū*, which never changes, probably comes from original *-o*. One word means "great" or "big", the other "many", "much", or "very".

I add some examples of the use of *bodū*:—

- bodū bār* *bār*, a very big pond.
- bodē bārē bār*, very big loads.
- bodē agūrē bār*, very heavy loads.



bodī mīšī pōn, a very good road.

bodū hūn, much snow.

bodū gāšs, very ill.

bodē kīnē, many murders.

bodū valē, bring a lot.

bodū girān, very difficult.

bodī dūr, very far.

ma bodū bešs, I sat much, i.e. I waited a long time.

talāk bodī līhēn, they make much divorce, i.e. often divorce their wives.

bodī girōm valēš, much perspiration cause-to-be-brought, i.e. perspire well.

jūš bodē yāgi hanē, people are very independent.

lūs bodū chū lūga, you made much lateness, you were very late.

bodī hūgašer 'bodī šikkāš kīnēš, in much warfare much defeat they ate, i.e. they fought much and were severely defeated.

The word *bōry* "big" hardly requires further illustration. It will be sufficient to refer to the Parable of the Prodigal Son, which contains both words. We have *bōry kōnēr* "a great famine" and *bōry pūš* "the big son", i.e. "the elder son": also *bodī dūr* "very far". See the first two examples above.

The derivation of *bodū* from *wardakakū* does not explain *o*. Professor Turner points out that Mid. I. *a* tends to become *o* in Sīnā under the influence of a following *u*, but that this fact does not appear to have any bearing on the *bodū* question.

T. GRAHAM BAILEY.

HURRIAN SALA(S)

The Newcastle Museum contains the following inscription (=CIL, vii, 759) from Caerborran, Northumberland:

Imminet Leoni Virgo caelestis situ
Spicietura iusti inventrix urbium conditor
Ilex quis muneribus nosse conigit deos

Ergo eadem Mater Divum Pax Virtus Ceres
Dea Syria lance vitam et iura pensitans
In caelo visum Syria sidus edidit

¹ Libyae colendum inde cuncti didicimus. . . .

The central idea, and that which explains all or most of the titles and allusions, is the identity of Dea Syria and the constellation Virgo.¹ Though found, so far as I know, only here in Britain and (without development) in *Schol. in Germ. Anal.* (Teubner, p. 388, 7), this identification probably represents an oriental tradition of high antiquity. Virgo, or most of it, was assigned by the Babylonian astronomers to the goddess Sala or Sals. Sala(s) was a Syrian goddess (her consort being given as Dagan or Adad), and her name and the termination *-s* suggest that she was originally a goddess of pre-Semitic (Hurrian, Subartie, Mitannic) Syria. From her, probably, the relation to the constellation Virgo was taken over by the later Semitic Dea Syria.

This constellation is named *ab-sin* = vegetation or the like (cf. our *spica* = a Virginis) in cuneiform texts; never *Virgin* or anything similar. What is the origin of the latter name? Probably the Greeks took it ultimately from the Hurrians by way of Asia Minor; for the Hurrian (Mitannic) word *Sala* means *girl, maiden* (Mitannic letter, I, 47, 51; III, 35, 37).² The Hurrian peoples, influenced by Bab-Ass.

¹ Virgo bears an ear of corn; in another aspect she is Astraea, Justice; by virtue of her name she could be Virgo Caelestis. The poet has worked in all this: *spicietura* (2), *Ceres* (4); *iusti inventrix*. . . (2), *lance*. . . *generata* (6); *Libyae colendum* (7). The identification with Justice may be connected with the Scales which follow her in the Zodiac. The Lion precedes her; hence imminet *Leoni* (1), which is verified also in the mythology of the lion-drawn *Mater Divum* (4). *Pax* and *Virtus* (4), if not secondary developments of one of the above, possibly represent the other stellar aspect of the Syrian Goddess, Venus-star. *Virtus* could refer to the Morning Star, the divinity of which regularly stands for *strengh* in Semitic, and is probably named therefrom as 'Uzzā, 'Aziz; and *Pax* would be a fair Latin equivalent to Arpu, Monimos (Munim), Favour, etc., names of the Evening Star-god as antithetic to 'Aziz. . . .

² It denotes the young daughter of the Mitannic king, and so connotes either *daughter* or *maiden*; obviously, as name of a goddess, the latter meaning is more likely; naturally the word may have had both senses.



indications that this is the name of a tribe or people, in fact that whence originated the name *Seres*.

1. 12. *sar* "to the residence (place, *sa*) of" a great person has been exemplified supra, p. 71, l. 16.

F. W. THOMAS.

R SOUNDS IN KAFIR LANGUAGES

The rather extensive use made of fricative *r*' in Kafir languages is interesting. The sound itself is very familiar; it occurs in Urdu and Panjabi as a subsidiary member of the *r* phoneme. This is the case also in Waiyali and Ashkun. Dr. Morgenskiernie has been good enough to describe and pronounce Kafir *r*' for me. Kafi has it as a separate phoneme. In slight modification of the statement in the Report he says it is made just behind the *r*.

We have here two entirely different classes of sounds (fricative and strike sounds) with little or no phonetic connexion between them. As unfortunately we always use the same symbol *r* for both, it is necessary to make the distinction clear. The fricatives, of which Kafir *r*' is an example, may occur in any position, front or back, alveolar or cerebral (palatal). A cerebral fricative *r*' is often heard in Urdu, Panjabi, Hindi (and Bengali, so Mr. Sutton Page), where it is a member of the cerebral strike-*r* phoneme. The strike sounds may also be found in any position, front or back; and of course in both classes the number of intermediate positions is limitless.

The fricative *r* sounds are closely related to sibilants (generally sonant) and are often difficult to distinguish from them; some *z* sign would be a more appropriate symbol than *r*. The strike sounds on the other hand belong to the *d* and *t* class. The ordinary *r* and *r* sounds of North India are strike sounds; those which we are for the moment writing *r*' and *r*' are fricatives. The important thing to realise is that both the *r*' and the *r* sounds may be either cerebral or alveolar, indeed theoretically may occur in any position

on the roof of the mouth which the tip of the tongue can reach.

There remains the question—what is the nature of the cerebral *r* sounds in village Kasmiri and Sini? To which class do they belong? Are they fricatives or strike sounds, and where are they produced? I am glad in particular to write a note on the Kasmiri *r* because it has never been described before.

The *r* in village Kasmiri is the same as in Sini. It is a pure strike *r* (not a fricative), essentially the same as the strike *r* of Waiyali and Ashkun, or for that matter of Iashito, Urdu and Panjabi, quite different from the fricative *r*' of Kafir languages. Its position varies from a little behind the teeth-ridge to a point about a third of the way along the hard palate. This strike *r* as heard in Panjabi or Sini or village Kasmiri is usually called cerebral, but there is no objection to calling it post-alveolar, meaning "behind the alveolus or teeth-ridge".

T. GRAYAME BAILEY.

IS "GUAVA" THE REAL NAME OF *جرب*?

In the January number, 1927, of this *Journal* (pp. 125 ff.) Mr. R. P. Dewhurst, in course of his review of Professor Nicholson's translation of the *Madhnavi* of Jalalu'ddin Rumi, takes exception to Professor Nicholson's rendering of *جرب* by "pear" (p. 127). Mr. Dewhurst thinks that "guava" is "the real name of this fruit", but he forgets that guava could not have possibly been known to the great Jalalu'ddin Rumi, "the Andolani," who wrote in the thirteenth century A.D., i.e. at least a hundred years before America was discovered and the fruit made known to us.

The real name of *جرب* is, beyond all doubt, "pear," and not "guava". *جرب* and *جرب* are the three forms of one and the same Persian word, and all the three have been



columns, and the treatment appears to be both exhaustive and clear.

The dictionary is to be completed in five parts: every orientalist will wish Crum the health and strength to put his work through rapidly and to have the satisfaction of receiving the congratulations of the learned world on a linguistic monument *à cetè perennius*.

S. GASELÉ

ENGLISH-PUNJABI DICTIONARY. By W. P. HARES, of the Chinese Missionary Society. 74 x 5. pp. iii + 178. Lahore, 1921. Rs. 5s.

This a very useful little dictionary, larger than its predecessor. It gives the Punjabi for over 14,000 English words and owing to its small size is a very convenient book to carry about. The number of words translated assures one's being able to find some rendering for nearly all the things one wants to talk about. The Punjabi words are good, and if a European learns them all he will have an extensive knowledge of the language, while the proverbs quoted will enable him to add spice to his conversation.

The book gives one the impression of having been sent to the press before it was quite ready; when a second edition is called for it should be carefully revised. With a view to increasing its usefulness I venture to make some suggestions.

It would be helpful if the compiler stated clearly which dialect of Punjabi he has chiefly kept in mind, whether the Eastern (Amritsar and the east), or the Western (Lahore and the west). A miscegeny is very unlikely to live long enough in the two areas to be able to do satisfactorily with both forms of speech, and it might be better to take one dialect, perhaps putting in brackets such words from the other as may have been collected.

We need an explanation of the pronunciation intended by the letters used, and some further signs are required. The sign *ṛ* is said to stand for four sounds which are usually distinguished, viz. *carāṛ* *ṛ*, *velar ṛ*, dental or alveolar *ṛ*, and lastly nasalization of *ṛ*. Consequently a reader is constantly in doubt as to the correct pronunciation. Thus, to take random examples, we find on p. 1 *acchāṛ* and *acchāṛ*, on p. 38 *jāṅgī* and *maṅkī*; and on p. 283 *gaṇṇ* and *dhaṇṇ*. Actually these words are *acāṇṛak*, *māṇṇ*, *jāṅgī*, *maṅkā*, *gaṇṇ*, *dhaṇṇ*.

This vocabulary does not use cerebral *ḷ*, but unless the *ḷ* area is definitely to be excluded, *ḷ* should be indicated wherever it occurs. Words like *nāl*, *kol*, *gal*, *pālā*, in place of *nāl*, *kol*, *gal*, *pālā*.

sound indications in a western village. My servants often laughed at a "silly" man who said *pālā* for *pālā*. Similarly cerebral *ṛ* should be printed much more freely (e.g. for most infinitives), and where western words differ from eastern in the use of *ṛ*, the difference should be indicated.

The compiler says in his preface that when a word is written in several ways he has tried to regularize the spelling and adopt the commonest. He is right in systematizing the spelling, but he might well do so more completely, for there are still many inconsistencies. (We find *dhīḥ*, *dhīh*, *dhīh* for the same word.) As regards the second point the aim ought surely to be not the commonest spelling, but that which best represents the pronunciation. The spelling of many words needs to be thought out again. Thus *rāṣṭkoḷ*, *pyjāṇḍ*, *mewāḥiḥ*, *hoshgūr* should be *rāṣṭkol*, *paṇṇmā*, *mewāḥi*, *hushgūr*.

Again many words are printed as they are spelt in the sister (or daughter) language Urdu. It would be more natural to give Punjabi words a Punjabi form.

A great deal of space could be saved by cross references. There does not seem to be any object in giving the same Punjabi words several times over, as for example under abandon, forsake, leave, relinquish, and reject; or command, enjoin, and order; or again, reprimand, reprove, and reprove, with their corresponding nouns which are all on the same page, each with a full list of Punjabi equivalents.

It would be a great improvement if the constructions of verbs were given. Thus *lāṅḍ kurrā*, enjoin; should one say *o'ṇā lāṅḍ kūr* or *o'ṇā lāṅḍ kūr*? All are theoretically possible, but only one is correct. But let us pass from these matters to the real work underneath.

This volume represents years of faithful labour carried on in the midst of many difficulties. I trust that Canon Hares will be much encouraged by the reception accorded to his dictionary.

T. GRANAME BAILEY.

LINGUISTIC SURVEY OF INDIA. Vol. I, Part II. Edited by Sir GEORGE GRIERSON, O.M. 14 + 104, pp. viii + 30 + 337 + 2. Calcutta.

This is a companion to Part I of this volume reviewed in *Bulletin* V, Pt. 1. It contains a collection of 168 words or grammatical forms in 364 languages, most of which are spoken in India. A few non-Indian languages have been added for purposes of comparison. The



words for the Indian languages are nearly all taken from the earlier volumes of the Survey. Very wisely the alphabet of the International Phonetic Association has been avoided. This alphabet should be employed only when one is pretty certain of the exact sounds. The signs used are given on p. 2, and will on the whole command assent, though some may object to the use of two different signs for the aspirate; e.g. *mhāra*, *u'āro*. The Greek letters have been accidentally being fairly well known. The following letters have been accidentally omitted from the list and should be added: *c, ch, ɕ, j, l, lh, r, rh, ɽ, nh, nh, y, ɣ*.

The signs for Arabic letters on p. 30 will be approved except that for *ج*.

The Introduction, pp. 1-30, contains much useful information about tones.

Some of the material in this volume touches me very closely, especially what is founded upon information which I collected myself. It recalls to me many linguistic journeys in the Himalayas. It reminds me of the delight with which I discovered in 1908 the fact that Sina distinguishes the three unvoiced sibilants *s, ʃ, ʒ*, with their voiced counterparts *z, ʒ, ʒ*; contains not only the usual affricates *ts, tsh, c, ch*, but also the cerebral affricates *c, ch*; marks off the forward *t, d, ɽ, n* from the back *f, ɸ, ɳ*; and finally separates the aspirated *lh, lh, kh, ph, ch, ch* from the unaspirated *l, f, k, p, c, q*. There were then no Indo-Aryan language known which had the three unvoiced sibilants in natural speech. In the autumn of 1908 I communicated these facts to Sir George, and it is a source of much gratification to me that in this volume he has accepted them all, particularly because for some time he hesitated about doing so; out of a feeling of loyalty he was unwilling to think that earlier workers had been mistaken.

In one other matter connected with Sina I must express my thanks. I have several times begged Sir George to discontinue the use of "Brokpa" as the name of a dialect of Sina. He has here given up, and now he speaks of the Sina dialects of Drās and Dāh Bāra. There is still a little left to correct. *l* and *d* are not alveolar but purely dental as in Urdu, Panjabi, and Lahndi. Pt. I, p. 201 seems to say that there are three *d's*, one alveolar there written *d* and two others both written *d*, one post-alveolar and one coronal, but it does not follow up the statement about the two *d's*; no examples are given, or lists of words which distinguish them. The text

that there is only one *d* phoneme, not two. The difference between *t, d*, and *l, d*, is the same as in Urdu and Panjabi, and is equally easy to recognize. Of course, people unaccustomed to making sound distinctions will often fail to make them in a foreign language, even when the sounds are the same as their own.

In the Part before us, Sir George has printed an accurate Gilgit list sent by Col. Lorimer to replace the old one of vol. viii; one regrets the more that for Ciliāsi and Drāsi the old inaccurate lists have been utilized. I could have supplied him with the words for both these dialects.

I am grateful to him for accepting my statement about tones in Panjabi and giving a list with the tones marked. Tones should be given for Lahndi also. Their use is widespread; I have found them in nearly every Lahndi dialect I have studied. They extend into Western Pahari. In Sina, too, I thought I discovered one special tone which distinguished certain words. The phenomenon requires investigation and should not be lost sight of.

For Lahndi Sir George writes Lahnda, saying that it is an English word. Lahndi is just as good an English word as Lahnda, and better than Lahnda. What we want to know is the Urdu or Panjabi word for the language. As a matter of fact, I have found that scholarly Indians speaking Urdu or Panjabi use the word Lahndi as the name of the language. It is the natural word, whereas Lahnda would be used only by those who were copying some European.

The full and able treatment of Kāśmīri represents Sir George's best work. The Pandits' dialect, as Professor R. L. Turner has pointed out, yields the equation *ME-d- > -r-*. The Survey makes no reference to the Village Kā. dialect which has *ME-d- > -r-*. On this important difference see *JR.A.S.*, July, 1929, pp. 606-8.

Sir George must not hold the Phonetic Department of the S.O.S. responsible for my description of Sindhi implosives in *Bull. SOS.*, II, 4, 835, 6. The first paragraph there is an ordinary unoriginal statement of what "implosive" connotes. Paragraph 2 mentions the four implosives found in Sindhi. Paragraphs 3 and 4 describe what, after careful study aided by a hand-mirror, I believe to be my method of making the sounds. The Phonetic Department may or may not agree with me. It has, in fact, suggested to me that the segment in para. 4 is open to question.

Four names are given in the Survey for the *fākri* alphabet, viz. *fākri, fākuri, fākri, and fākri*. I have never heard any but the last,



śāṅgī. The derivation is unknown, but we may be sure it is not connected with *śāṅgī*. The *Survey* throughout uses *Laṇḍā* as the name of the shop-keepers' script in North India. This should be *laṇḍā*, for the word is always masc. plur.

Part II of vol. I brings the *Survey* to a conclusion for the present, and hat in hand we take leave of Sir George Grierson and his colleague Professor Sten Konow, begging them to accept the assurance of our immense gratitude for many hours of enjoyment, past and future. *Salvete, valet.*

T. GRAHAM BAKER.

SADDANĪTĪ, LA (GRAMMARE PĀLE D'AGGAVANSA. Texte établi par HELMER SMITH. I. PĀDAMĀLĀ. Acta Reg. Societatis Humaniorum Litterarum Lundensis XII, 1. 63 × 94. pp. xi + 314. Lund, 1928.

This edition has been printed in the series issued under the auspices of the Royal Society of Letters in Lund, which is familiar to Sanskritists from the equally important and skilled edition of the *Nirukta* by H. Skold.

A reliable edition of the *Saddanīti* has long been wanting and is welcome in Mr. Smith's work a thoroughly scientific achievement which satisfies all requirements for historical study.

The *Saddanīti* has been highly esteemed in the centuries of the Pali-Sanskrit revival in Ceylon, which began under Parakramabāhu I. Its author Aggavanṣa was a Burmese and one of the greatest lights of Pali studies in Burma. The date of the S.N. is traditionally given as A.D. 1134. Its importance consists in being the oldest authentic document about the condition of Pali and Pali knowledge in the twelfth century, i.e. 400 years prior to the oldest Pali MSS. which we possess, and it is to be regarded as the linguistic norm of the Pali Canon as we have it to-day. It is also important for the better readings of the Canon as it gives a great many quotations from the latter as examples of grammatical rules. With these we can back the oral tradition and its fixation in writing since the time of Vāṭṭakara. We may justly ascribe to the *Saddanīti* as high a position as an encyclopedia of Pali philology as we are wont to ascribe to the *Visuddhimagga* as an encyclopedia of Buddhist Dogmatics.

This first volume, *pāḍamālā* "word-garland", contains explanations, paradigms, and etymologies, as we know them from the commentaries and other exegetical works and which all go back to

Sanskrit models. But the *Saddanīti* (i.e. word-rule; *sadda* = word as grammatical unit; *pāda* as syntactical) is far more exhausting and thorough, and Aggavanṣa criticizes Kaccāyana by expressly referring to the word-use of the Canon (*pūliyaṇa*). Thus the S.N. is a means of stating which Pali forms were actually in use as compared with those which are found in lexicographical lists (*kośas*) only. It is also invaluable for the study of synonyms, after the manner of the *Niddesa* which we find greatly enlarged here, but the beginnings of which we have already in the oldest Canonical books. Thus on p. 64 e.g. we have 22 synonyms for *satto* "human being" where the *Niddesa* (see Nd. i. 3 = Nd. ii. No. 249) has only 10. Among them we may note in passing the reading *hindagu* (= *Indraja* ? cf. *manujā*) for the *indagu* of the Nd.; I wonder if we may assume a "cockneyism" for this form, such as Kern saw in Pali *hāsu* "quick" for Sk. *āśu* ?

Language and style of the *Saddanīti* are on the whole the same as those of the Commentary literature of the tenth to twelfth centuries A.D., which represent a development of post-classical Pali under the influence of Sanskrit, as we find it e.g. in the *Mahāvamsa* *Tiṅkā*.

The present edition has been done in Mr. H. Smith's usual scholarly and painstaking way with an arrangement of the text which makes clear reading and verification of references easy. The print is excellent. We are looking forward to the publication of the two remaining parts (the *Dhātumālā* and the *Sutramālā*).

W. STEDE.

HANDBOOKS OF THE NATIONAL LANGUAGE READERS OF JAPAN. Vol. I. By KIKUE OJIMA. pp. 79. 9 in. Tokyo, 1929.

Vol. I consists of transcriptions from the texts of the National Language readers, divided into Lessons of suitable length. Each lesson is followed by instruction under the headings "Pronunciation", "Meaning", "Grammar", and "Note". Whilst the information given under "Pronunciation" is no doubt admirable, the practical value of a musical setting is very problematical. The grammatical notes contain a considerable amount of useful information, but unfortunately in using technical terms the author appears to have struck out a line for himself; thus, for instance, a form of the verb which is referred to as the "Present Tense" by such authorities as Aston, Chamberlain, Lange, Imbrie, etc., is labelled "Infinitive".



produced, with the result that the original pronunciation was almost irretrievably lost. Add to this the further fact that since the period in which such a work was produced the spoken language has passed through such changes that if the work be read say in modern Pekinese, it will, though perfectly intelligible to the eye, be totally unintelligible to the ear, and that in the poetry of the period you have rhymes that do not rhyme, and it will be realized that the problem is in many respects unique.

Professor Karlgren, however, is not to be dismayed by any difficulties, formidable though they may be. He brings to his aid every available means for the achievement of his aim, and with undeniable success. The ground, it is true, has to some extent been prepared beforehand by Chinese scholars, and our author has not been slow to avail himself of all the help that can be derived from them. In the sixth century there were Rhyme Dictionaries, the most valuable of which was the *Tsje-yün*. Fragments of this have recently been discovered in Central Asia, and the rhymes and spellings have been preserved in later adaptations of the work (p. 68). Later, in the eleventh century came the work of Ssu-ma Kuang, the celebrated historian of the Sung period, who attempted to produce a key to the lexicon of the sixth century, based on the language of the eleventh century (p. 70). His tables of sounds were included in the famous *K'ang Hsi Dictionary* published in 1716.

But the help derived from these sources is very meagre, and the investigator has perforce to turn to other sources for his material. Not the least fruitful of these is a comparative study of the Phonology of the many dialects which exist to-day (pp. 74, 75 ff.). It is an established fact that the progressive changes in pronunciation through the centuries have been of an assimilative nature. The process indeed is still going on. Within the last 40 years it is observable in some areas that two classes of sounds like *kien* (見) and *tsien* (ㄗㄣ) have assimilated and both become *chien* as in Modern Pekinese. It is largely because of this that a literary work of the Ante-Christian period if read with modern pronunciation is unintelligible to the ear. The homophones abound to such an extent that it is impossible to distinguish between them. But such was not the case in the period in which the work was produced. From a comparative study of the different dialects as well as of the different varieties of Mandarin, Professor Karlgren takes us back through these assimilative changes to the sixth century and even earlier, and shows by valid reasoning what must have been the pronunciation of that age (pp. 78-83).

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A further aid in his task is furnished by loan-words in such foreign dialects as Sino-Korean, Sino-Japanese and Sino-Annamese in which are to be found many words borrowed from Chinese in ancient times the modern pronunciation of which often furnishes a key to difficulties not otherwise soluble (pp. 75-8, 83-5).

Of these and other methods of research most interesting examples are given in considerable detail, to follow which would carry us beyond the scope of a review article; but it may be of interest to call attention to an instance given by the author of the value of such linguistic researches from the point of view of literary criticism. A much discussed question in Sinology is the authorship of the *Spryng and Autumn* (*Classic*, or rather of the *Tso-chuan*, the famous commentary on the *Classic*). Various theories have been propounded, among which is that of Grube that Confucius himself was the author. Professor Karlgren discusses this from the standpoint of linguistics and instances the two words 於 and 于, which in Modern Pekinese are homophones, but which as late as the sixth century were respectively pronounced *fo* and *jin*. These two particles, which to-day are not only pronounced the same, but are also used interchangeably, in the most Ancient *Classics* present a rather interesting phenomenon. In the *Shu-ching* there is a practically exclusive use of 于; in the sayings of Confucius and Mencius 於 is used almost exclusively; whereas in the *Tso-chuan* both occur. Our author investigates this phenomenon in some detail, and reaches the conclusion that the last named work cannot have been produced by Confucius (pp. 102-8). Apart altogether from the question of the soundness of the reasoning, the case cited is interesting as suggestive of the possible developments we may see in the future of both linguistic researches and literary criticism.

J. PERCY BRUCE.

LINGUISTIC SURVEY OF INDIA. Vol. I, Part I. 14 x 10½, pp. xvii + 517 + 48. Edited by Sir GEORGE GRIMESON, O.M. Calcutta. (For abbreviations see footnote.)

With Part I of this volume Sir George Grierson must feel that his work on the Survey is at an end, for Part II, a list of words, is in the Press, and Part III is to be by another hand. If it is the highest satisfaction to know that one has given pleasure to many people, Sir George Grierson and Professor Sten Konow must feel it in full as they contemplate the large volumes of this series, which are not only a mine of information, much of it not available elsewhere, but are so



brightly written that often many pages may be read at a stretch without a sense of weariness.

The first 200 pp. are a survey of the introductions to previous volumes and state Sir George's well-known views about "Inner" and "Outer" languages and about Sina's not being an Indo-Aryan language. There follows a most interesting description of two Dard languages, Tirahi and Sina. The Tirahi portion is entirely new; Sir Aurel Stein's extensive notes are the source of information, and the little grammar culled from them is very good. The Sina part of vol. viii has been rewritten from material recently supplied by Col. Lorimer which included a grammar and texts, and which made it possible to deal adequately with the Gilgit dialect. I have noted with great pleasure the improvements in the section on pronunciation and regret only that my detailed accounts of Sina sounds (see footnote 1) were published too late to be used in the body of this volume. It shows an enormous advance on vol. viii, but some mistakes have been repeated and further corrections are therefore necessary. I accordingly mention the changes made and those still required.

The specimens underlying vol. viii, with the exception of 'Abdull Hakim's, made no clear distinction between cerebrals and non-cerebrals or between aspirated and unaspirated sounds. In this volume they are all differentiated and consequently many new sounds are added to the previous list. To take two random examples: vol. viii had *c* and *t*, written at hazard in several ways. Here we have *c*, *ch*, *ç*, *ch*, and *t*, *th*, *t*, *th*, all distinguished; that is eight sounds instead of two. This is a point of great importance. We cannot emphasize too strongly the wide difference in Sina between cerebrals and non-cerebrals and between aspirated and unaspirated sounds. They are as distinct as in North India. An Indian will recognize them easily, but he will make innumerable mistakes in writing them down unless he has had a long training in recording sounds. Indian alphabets indicate with great accuracy Sina *t*, *d*, *r*, *n*, *l*, *ç*, *t*, *n*, and also the aspiration. We are told on p. 329 that there are seven cerebrals in Sina, viz. *c*, *ç*, *j*, *ç*, *d*, *n*, *r*. This is correct, but we should add *t*, making a total of eight. On the same page occur the expressions "*j* or *ç*" and "*d* or *t*". Put in phonetic language they probably mean that the

1 Abbreviations. S.G. my *Grammar of the Sina Language*, especially Pronunciation, pp. xi, 1-11; Low Tonic, 84-9; words with so-called palatal sounds, 88-9; words containing *t*, *d*, *r*, *n*, 96-9. B, J, j, ç refer to articles of mine dealing with Sina sounds, viz. B, *Bull. Sch. Or. Stud.* III, Pt. 4, 709 ff.; J, *J.R.A.S.* Jan., 1907, 1-11; 1907, 70, 538, 9.

two sounds in each case belong to the same phoneme. I have often thought that *ç* may belong to the same phoneme as *j*, and *ç* to the same as *j* (B. 800), but we are not in a position to say definitely; all four sounds undoubtedly occur in the language, and must be recognized, whatever may ultimately be established as to the range of the phonemes. The problem is very complicated, and Professor Turner has made the remarkable suggestion that we are in the presence of two pairs of overlapping phonemes, four in all, as follows, *ç*, *ç* + *j*, *j*, *j* + *ç*.

In Sina *d* and *r* are different sounds just as they are in Punjabi and village Kasūnī, and they are practically never interchanged. The word for "big", *beyū* given on p. 329 with either *d* or *r*, should be written only with *r*, *bodū*, much or many, is another word altogether (J.R.A.S. April, 1927, p. 317).

Vol. i limits the occurrence of cerebral *n* to words which have another cerebral. This limitation is incorrect. On pp. 96-9 S.G. will be found a list, which could be enlarged, of words containing *n*, and it will be seen that a majority of them have no other cerebral. It is stated that *d*, *r*, *n* are the same as in North India. This is correct, and the statement should be applied also to *t* (B. 802; J. 92; J. 559). *t* and *d* are pure dentals the same as in India (B. 799, 801; J. 92). Vol. i very properly distinguishes the unaspirated sounds *c*, *ç*, *t*, *k*, *p* from the aspirated *ch*, *ch*, *th*, *th*, *kh*, *ph*. Except for final plosives the distinction is the same as in India, and it is equally constant; thus *khorki*, cat; *khorki*, ask; *likhorki*, write; and *thorki*, do, are fully aspirated.

It is correct to say that the sound of *th* in "think" does not occur; that of *th* in "then" is said to occur in loan words, but no example is given. In point of fact it never occurs.

The following list of errata takes account of consonants alone. I exclude words in which the mistake appears to be a printer's error, e.g. *tiki*, *tiki*, bread; *sak*, *sak*, full; *yaski*, *yaski*, suitable; *bat*, *bat*, stone; *sun*, *sun*, be tired; *lore*, *lore*, stumps, and others. (Correct forms *tiki*, *sak*, *yaski*, *bat*, *sun*, *lore*.)

As printed.	Correct form.	As printed.	Correct form.
<i>lane</i> , egg	<i>n</i>	<i>śadar</i> , servant	<i>ç</i>
<i>tari</i> , ball	<i>th</i>	<i>batso</i> , calf	<i>tsho</i>
<i>maroc</i> , mulberry	<i>ç</i>	<i>khen</i> , time	<i>n</i>



As printed.	Correct form.	As printed.	Correct form.
19 cīs, hill-top .	chīs	ucāto, arrived .	ch 32
20 meṭ, table .	e	cei, cei, woman .	only cei 34
21 rogolo, sick .	!	kirī, down .	kh 35
22 daśioiki, know .	sī	kudo, lame .	kh-7 36
23 takur, barber .	ih	kud-, be lame .	kh-7 37
24 ganoiki, bind .	n	dāḥ, letters .	d 38
25 curu, small .	n	titaḥ, darkness .	lu 39
26 cūoiki, send .	ch	gan, leg .	n 40
27 der, stomach .	d	tryāḥ, all round .	!
28 gati, together .	!	danu, pomegranate .	n 41
29 dger, rum .	d	turi, whip .	ih 42
30 kure, hoof .	kh	frik, displeased .	!
31 sal, fever .	!	diru bullet .	d-45
32 tenis, tennis .	!	roj, anger .	!

T. GRAHAM BAILEY.

MALAYĀLAM SELF-TAUGHT. By DON M. DE SILVA WICKREMASINGHE and T. N. MENON. Marlborough's Self-taught Series, pp. 136. London. 1927. 4s.

To a foreigner undertaking the study of Malayālam, this book would doubtless prove a very valuable introduction inasmuch as it contains a good many conversational phrases, a select vocabulary, and some of the elementary principles of Malayālam Grammar expounded in the clearest and most lucid manner possible. Besides, the phonetic system introduced in the book is so very perfect and simple that any one will be able to aim at the correct pronunciation without any outside help whatever.

But I should like to mention a few defects, too, which I have been able to observe in the course of my perusal.

The Malayālam idioms given in the book are in many instances colloquial and dialectal, and thereby are apt to be misleading. It would be well if instead of idioms and usages peculiar to a particular district of the Malayālam speaking country, forms and phrases of a more literary and widely accepted character were introduced.

p. 60. *jōh'u* (colloquial) *jōh'i* (literary).

p. 70. *ninnalunkal*—is nowhere used in language.

p. 80. *ōḷa āḷḷḃṃ ōḷi āḷṭṃ*—the literary and correct forms will be *ōḷikka ōḷḷḃṃ ōḷicu ōḷḷḃṃ* (transliteration adopted here is not according to the Marlborough's system of English phonetics).

p. 101. For "do you here?" *kīḷō* is incorrect. The correct form is *kēḷō*.

p. 102. *vallāḷe vīḡṃ*—*valare vīḡṃ*.

p. 102. For "I am sorry to trouble you so much"—*ninnale innine upadavikkīṇi vamaṭil vyasanikkunne* would be properly constructed.

In the portion dealing with the Malayālam alphabet and pronunciation it is stated that in addition to the primary vowel sounds of the Malayālam language, the Malayālam alphabet contains six more characters representing the Sanskrit letters *r, ṛ, ṝ, ḷ, ḹ*, etc. The insertion of long *ḷ* among Sanskrit vowels must evidently be a slip, since *ḷ* has no long form in Sanskrit. The Malayālam language has borrowed the Sanskrit sounds only to enable it to represent correctly Sanskrit words which have been grafted into the Malayālam vocabulary from time to time. In Sanskrit itself words containing *ḷ* sounds are very rare. In Malayālam and some other Dravidian languages the long *ḷ* must have found its place in the alphabets as a result of proportional analogy.

p. 11. The pronunciation of *n* in "not" and in words like Malayālam "nūṭaka" is quite different. There are separate signs also to represent these sounds *ṇ, ṇ̄*.

Printers' errors: p. 61. *ḷ* instead of *ḹ*; p. 91. *ḹ* instead of *ḹ̄*.

It is hoped that the authors will rectify the mistakes noted above in the next edition of the book. The appearance of the book is excellent.

K GODA VARMA.

REVUE DES ÉTUDES ISLAMIQUES, publiée sous la direction de L. MASSIGNON. Tome I. Année 1927. 4 Cahiers pp. 618.

Professor Massignon's new journal differs from its predecessor, the *Revue du Monde musulman*, not only in format, but as the change

